

THE LATTER-DAY SAINTS'
MILLENNIAL STAR

ESTABLISHED IN 1840



"The Tragedy Of Winter Quarters"

A Community Love Brightened Their Burdens

(See articles pages 178 and 186)

THE LAMP OF LOVE IN A SQUATTERS' CAMP

By ELDER RUFUS K. HARDY

OF THE FIRST COUNCIL OF THE SEVENTY

THE beautiful and soul-inspiring doctrine of love of our Lord and Saviour Jesus Christ has been so exemplified in the actions and work of some of the brethren and sisters of the Church of Jesus Christ of Latter-day Saints, among a people who are very much under-privileged, that there comes to mind the words uttered by the Prophet Joseph Smith in 1829:

Now behold, a marvelous work is about to come forth among the children of men.

Therefore, O ye that embark in the service of God, see that ye serve him with all your heart, might, mind and strength, that ye may stand blameless before God at the last day. . . .



ELDER HARDY

Describes the Doctrine of Love
in Action

For behold the field is white already to harvest; and lo, he that thrusteth in his sickle with his might, the same layeth up in store that he perisheth not, but bringeth salvation to his soul;

And faith, hope, charity and love, with an eye single to the glory of God, qualify him for the work.

Remember faith, virtue, knowledge, temperance, patience, brotherly kindness, godliness, charity, humility, diligence. (Doctrine and Covenants 4:1-6.)

Across the Trinity river, to the west of Dallas, Texas, in the river bottoms and flats, is located the "Squatters' West Dallas Camps."

Having been on the grounds in the "Squatters' West Dallas Camps" with Brother C. C. Booth and others of our faithful and self-sacrificing labourers in God's kingdom, and hav-

ing received letters concerning the work of the Latter-day Saints in that portion of His vineyard—this is my excuse for passing on at least some of the information concerning the work of the Church of Jesus Christ of Latter-day Saints among this "submerged tenth" of the Lord's children in this section.

A census of this camp ground taken a short time ago disclosed that there are 99 make-shift shacks, approximately seven feet high, made of old scrap tin, broken boxes and any material that can be picked up by one from the city dump. The floors of these homes (for homes they truly are to those who occupy them) of course are of earth. In these most miserable shelters exist from two to 16 souls in each shack, which will not exceed an area of 12 to twenty feet.

The original cave men lived in regal comfort compared with the unfortunate people of the "Squatters' Camps."

Let me quote from a letter received from Brother Booth, who has done a mighty work in connection with other members of the Church in relieving, as he could, suffering and want, and bring-

ing to the attention of the people of this section the Gospel message of Jesus Christ, restored in these last days:

I went to one shack, calling there in my religious duties, during the last freeze, just before you were in Dallas. In it I found a man and his wife and 11 children, ranging in age from four days to 16 years. The mother was in bed with a four-day-old baby lying on her arm—naked except for an old dirty skirt in which this infant had been wrapped.

A Parallel

A COLD wind howled. A spray of snow spread its downy mantle over the little cluster of huts—some of them of logs, some of them of sod. Under the mud roofs families shivered. Some died from exposure.

That was Winter Quarters in 1846-47. Driven from their Nauvoo homes, 4,000 Mormon Pioneers wintered at that camp on the Missouri. Love—a community altruism—illuminated their lives in hardship. Avard Fairbanks, a Mormon sculptor, presents the spirit of the camp (see cover). Note the grief, not despair, in their faces. The spade tells a story.

This past winter on the banks of Trinity river in Texas a people have been similarly suffering, although it is warmer there. Most of them are not Mormons. But here is a story which shows how the lamp of love, carried into camp by Latter-day Saints, is brightening the dark corners of these distressed lives.

It brought the thought of another infant to my mind who had been born several hundred years ago under conditions no worse than this and who lived to become the Redeemer of the world. . . . I bought some clothing and other supplies for this family. They were hungry and there was nothing in the house to eat except a small handful of corn meal. I bought a pair of springs and a cot. In the bed with the mother and the four-day-old infant were three other children—nine, six and four years of age. It was freezing both in the house and outside. They had to stay in bed to keep from dying of the cold and were not able to keep warm even in bed.

The walls of this shack were composed mostly of tin, and tin is a good conductor of cold. I asked the father, "Where do you sleep?" He replied, "I usually sleep on the floor (the ground), but since it has started to freeze, for the past five days I have slept here in this chair." (It was a hard, cheap, straight-back chair with no cushion.) "And I keep a fire going to keep us warm." I secured for him an army cot to sleep on, also some bedding and fuel—he had none except newspapers and scraps of boxes. He had a home-made stove made from a tin kerosene can.

A short time ago, realizing the desperate need and the conditions that existed in "Squatters' Camps," Brother Booth, in consultation with some of the members of the Church, among whom were President Henry Knight, in charge of the Dallas Union Board, and Elder R. F. Poole Jr., acting president of the Dallas Latter-

day Saint branch, met together and the suggestion was made that Brother Booth start a small mission in a tent in this unfortunate place. He opened up his work in a borrowed tent and had 32 in attendance at the first session.

That first day must have been a trying and difficult one for Elder Booth. His heart must have ached as he saw those 32—some of them as old as 79 years—come out to hear the word of God delivered by him and the story of the restoration of the Gospel to the Prophet Joseph Smith.

Brother Booth was assisted by Sister Alma Bulluch and Sister Linbaugh. Now at the present time Brother Bobby Poole Jr. plays the organ in this tent for the Sunday School and the evening sessions which are held there.

How in such a squalid place did it come about that such a blessed thing as an organ might be obtained to assist in the services held? Well, big-hearted Bishop Homer Medford, who is the supreme head of the Holiness Church in Texas and under whose direction and hands every Holiness minister in Texas is ordained, gave it to them and stated, "I may differ with Brother Booth in his doctrine, but God bless him and his helpers! They are true Christians and love God and His people." This was said by Bishop Medford in one of his conferences where there were several hundred people.

One of the local newspapers in Dallas carried a splendid story about the work of our Church out in the camp grounds and said they were glad to know that there was one church that tried to do good and did not exploit the people.

Since the inauguration of our work there, four baptisms have been performed.

Sabbath School is held in the tent every Sunday at 10 a.m.—preaching services some hours later. On every Tuesday and Friday at 7:30 p.m. services are again held. They have a stove and gasoline and kerosene lights in the tent.

Two picnics have been given—recreation has been afforded to children who are living in this quarter. One hundred ninety-seven people came out to each picnic.

THERE are three ministers who have attempted to work in the "Squatters' Camp." Much opposition came from them at first, but miracle of miracles!—these three men are now helping us; in fact, they came out to Sunday School and to the preaching service. One of them stated: "At first I was against you, believing that you were only after our women and our money, but after seeing what you good folks are doing for these people who are unable to help themselves, I feel as though we have had a visitation of angels."

These three ministers have a Book of Mormon class in Brother Smith's (Methodist) home every Tuesday evening, and the statement of one of them is as follows:

"I always thought you 'Mormons' were crazy, but if you are crazy, so was Christ and the old Prophets."

These ministers have actually assisted in fixing up the tent. One of them donated money, as did another man living in that section who is a cripple and sells newspapers on the street for a living—truly another case of the widow's mite of which Christ speaks so eloquently.

Many copies of the Book of Mormon and many hundreds of tracts have been disposed of, and, though the street in front of the tent is occasionally ankle-deep in mud, an average of about seventy people attend Sunday School and 151 attend the preaching services.

Truly our band of brethren and sisters are assisting in bringing to pass the words of the prophet that "a great and marvel-

(Continued on page 189)

HER LAST COPPER

By Elder John W. Boud

AND Jesus said unto them . . . If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you. (Matthew 17:20.)

THROUGH exercising this principle of faith, Joshua and his followers caused the walls of Jericho to fall before them; through a prayer of faith the young boy of fourteen years, Joseph Smith, received a heavenly visitation of the Father and the Son. And this same principle of faith led Ada Harris of London to a small gathering of Latter-day Saints for the first time and caused her to exclaim, "I know this is the truth."

Ada Harris was born in Rochdale, Lancashire. Her parents were steeped in custom and tradition. The Primitive Methodist church had been good enough for their parents; it was good enough for them, and it had to be good enough for young Ada. Accordingly, she was told she must either attend "church" or be punished. "Church" eventually became so distasteful to her that she chose punishment.

Man and woman cannot and will not suffer continual suppression. No doubt, it is God's gift of free agency that comes surging to the surface and causes us to rise in righteous insurrection when we are held down. For this reason Ada withdrew from her parents' religion as soon as she became of age.

Years later—in the autumn of 1932—Ada Harris was in London, the world's largest city. She was alone and in distress. Financial worries had caused her long months of sorrow. A solution to her troubles seemed impossible.

It was during this time that something pricked her heart. Something convinced her that trust in Christ would give her freedom. An actual force led her to forgive others of their trespasses and to seek forgiveness of her own. Certainly the latter-day revelation, "I, the Lord, will forgive whom I will forgive, but of you it is required to forgive all men" (Doctrine and Covenants 64:10), found a place in her soul.

We are told that a sincere faith in Christ is active. Naturally this woman's faith caused her to seek more light. The Saviour's words, "He that believeth and is baptized shall be saved. . . ." now caused her great concern. She had determined that baptism was just as essential as faith and repentance. She had never thought of christening as true baptism. How was she to be baptized?

For two long years she prayed for an answer. At last it came. One evening she visited a friend in the Battersea district of London. During the course of their conversation the door bell rang.

Her friend answered the door. "It's a lady selling religious tracts," she called to Ada. "And I haven't a penny in the house."

"Oh, give her this," responded Ada. She took her last three half pence from her purse.

For her mite she received a small pamphlet, *The Plan of Salva-*

tion by John Morgan, and tracts prepared by Elder John A. Widtsoe of the Council of Twelve Apostles. Ada read them over and over. The fallacy of infant baptism was shown. The Mormon method of baptism by immersion by those having authority from God appealed to her strongly.

That night she was forced to walk home. She had spent her bus fare for the literature. But she felt as though the pamphlet and tracts had been worth her money a thousand fold.

On Sunday, September 3, 1934 Ada Harris visited her first Latter-day Saint meeting. It was in the lower rooms of Battersea Town hall. It was then that she "knew." She did not miss a meeting after that. Three months later she was baptized.

From that day until this Sister Harris has been an active Latter-day Saint. She is now chorister of Southwest London branch, teacher in the Sunday School and a member of the Young Women's Mutual Improvement Association and the Relief Society.

Sister Harris has expressed her testimony of the Gospel: "Since I have been baptized I have experienced a spiritual healing, which has taken away all fear and all hurt, and has given me 'the peace of God that passeth all understanding.'"

With her grateful heart she has accepted the "power of God unto salvation." To her, as to thousands of others, it has brought joy and happiness that comes only from a contrite heart and a confidence that ". . . the blood of Jesus Christ His Son cleanseth us from all sin," if we fulfill His commandments.

BIRMINGHAM DISTRICT CONFERENCE

HANDSWORTH branch chapel was the scene of the annual Spring conference of Birmingham district Sunday, March 8. London visitors included President Joseph F. Merrill and President Joseph J. Cannon and Sister Emily T. Merrill and Sister Ramona W. Cannon.

In his evening remarks, President Merrill referred to the hymn, *Nay Speak No Ill*. He said that we may be dominated by either the good Spirit or by evil influences. It important for us to be able to discern. If we speak evil or enlarge on the failings of others, we can be sure it is the evil influence and not the Holy Ghost acting upon us.

President Cannon spoke on the great biography of Jesus found in the New Testament and explained the twofold effect of the atonement; the annulling of the effect of Adam's transgression so that all men will be resurrected and also the vicarious suffering for the individual sins of

mankind so that if we repent and in full faith are baptized we may be forgiven. It is possible also, if we exercise sufficient faith, repent fully and approach the Lord with prayerful hearts, to continue to enjoy the forgiveness of sins.

The evening programme, conducted by District President Norman Dunn and attended by 220 persons, also included a talk by Sister Cannon.

Supervising Elder Stephen R. Murdock and Elder Orson K. Taylor spoke in the afternoon meeting, the latter part of which was devoted to testimony bearing. Brother George E. Hunter of the district presidency conducted.

President Dunn and Elder Bertram T. Willis, Mission Sunday School superintendent, spoke in the morning.

Vocal music was rendered at the conference by the Mission M Men quartette, the Singing Mothers and Daughters, a district mixed chorus and Sister Muriel Hunter,

EUROPE AT THE CROSS ROADS

AT its meeting in London the League Council enters upon the most significant sittings since its inauguration. Upon its decisions hang tremendous issues for the whole of Europe, and probably the fate of the League itself. In appealing to the League, France has made her acknowledgment of the reign of public law in Europe. She asks for judgment on the case she will present, whereas in times past she would probably have at once replied to the military occupation of the Rhine zone by armed force. The new procedure is in itself a triumph for the League principle. It has imposed delay and given time for calming influences to work. It does something more if Germany will realize it. It presents Herr Hitler with the greatest opportunity that man could have for a glorious place in history. He can approach the League as he could approach no individual Power. He can concede to the public opinion of Europe everything that national pride might forbid him to offer to a single nation.

"I have the ambition," he said in his speech at Karlsruhe, "to win the reputation of a peace-maker. I want a peace memorial erected to my name." The desire is a splendid one for any man in his position. It can be fulfilled here in London and while the League sits. One simple gesture would transform Herr Hitler's figure, in the eyes of his own generation, from a menace to the leader of Europe in its progress towards a higher civilization. The peace for a generation that he seeks could be assured by his personal act as certainly as it has been threatened by the moving of troops across the Rhine. In this matter the world waits upon the Fuehrer. He has made one advance in undertaking that the present forces on the Rhine shall not be increased or moved towards the frontier while negotiations are in progress. That is not enough, as he must see, to calm the alarms of his neighbours. One step more is required—a withdrawal that would infringe in not the slightest degree the assertion of German sovereignty but would preserve the sanctity of treaties and calm all Western Europe. To do that would open an era of hope such as a perplexed world has not seen since 1914.

Until Herr Hitler has spoken, the League Council must go forward with its deliberations. The representatives in London of the Locarno powers have unanimously recognized that the action of Germany is a breach of both the Treaty of Versailles and the Treaty of Locarno. That is the situation upon which the Council has to pronounce. If the resolution of the Powers is held to be a just finding, France will ask for redress, and if the league can give her no satisfaction there is an end to the whole ideal of collective security for Europe. We shall be thrown back upon the old system of national alliances and the constant swelling of competitive armaments in the blind search for a safety that can never be attained.

At this moment there is in this country a large measure of good will towards Germany, and a strong desire to remove from her any sense of inferiority. There is a passionate longing to secure for Europe that period of tranquility which new pacts and the return of Germany to the League might give. Every hope of a tranquil future rests, however, upon the sanctity of treaties. Let it be repeated that while the Locarno Powers are approaching a close approximation of views Herr Hitler may, if he chooses, by one act seize his ambition to be numbered among the peacemakers.—(Editorial in the *Daily Telegraph*, March 14, published in the *Star* by special permission.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR

THURSDAY, MARCH 19, 1936

EDITORIAL

BRITAIN'S MOMENTOUS TASK

THE Foreign Minister, Mr. Eden, is quoted in the public press as saying that His Majesty's Government will assume the task of trying to bring about conciliation between France and Germany. It appears that this will be a gigantic task. At the moment public opinion in France against Germany seems to be highly inflamed, due to the latter's deliberate violation of the Locarno Treaty and the re-entrance of her armed forces into the demilitarized Rhineland zone.

Herr Hitler's public announcement on the 7th of the "*fait accompli*" stunned the diplomatic world. The announcement and the reaction to it of the Powers signatory to the Locarno Pact produced the gravest crisis to world peace since 1914. The situation is one demanding the utmost tact and self-restraint on the part of those dealing with it, if immediate war in Europe is to be avoided. The situation is not hopeless, but it can easily become such. Let all friends of peace pray that the Almighty will intervene in the cause of peace.

But in any case, let us repeat that the Lord is not responsible for war. He may overrule in the interests of peace but never in the interests of war. How can Christians believe otherwise? What ground is there for them to do so? Yet several times recently we have been asked if our Church believes that God brings about wars. Anyone asking such a question must have little, if any, knowledge of the Gospel of the Master. The force that rules in God's kingdom is love, not hate, and not any of the allies of hate. If love were the ruling force to-day in the affairs of men and nations, strife, contention and war would vanish.

"But if God lives and we are His children, why does He permit war?" This question is frequently asked. Its answer is that God has given man his free agency; hence he may do as he likes—choose to serve God and follow His plan or permit himself to become subject to the powers of evil, i.e. satan, a spiritual being engaged in the work of leading men to their destruction. He it is who is the champion of war and all other agencies that bring hate, misery and suffering to men. But with God's help man, if he wills, may overcome satan. Hence the problems of peace and war are made by man himself and must be solved by him with God's help or satan's, depending on the influence he chooses to govern him,

All lovers of peace will wish England complete success in her self-imposed difficult task of leading in the efforts to preserve the peace of Europe. These efforts, made in the right spirit, will certainly be a type of Christianity in action. If they succeed they will redound to England's glory, the unbounded good of Europe and the stability of the world. During these extremely critical times the eyes of the world will be upon England and Europe. With the opposing stands taken by Germany and France it is difficult to see how war can be avoided except one or both of these nations is willing to yield. At the moment this is written Germany has indicated she will not compromise. What will France and the League do? We repeat, let all lovers of peace devoutly pray that God will intervene.—JOSEPH F. MERRILL.

ENGLAND'S WEAKNESS

WE do not refer to military weakness, but perverted appetites. The use of tobacco by men and women in Britain is very general, common even among youths, and seems to be increasing. This is indicated by a recent report in the public press which said that the tobacco combine during 1935 had a net profit of £514,923 and paid a dividend of 25 per cent, a 7 per cent increase over 1934.

The press report stated, "Increased profits and dividends by brewery companies recently have given numerous indications of improved public purchasing power." The total dividend distribution for the year was 10 per cent. For 1934 it was 9 per cent.

Hence the use of tobacco and alcoholic beverages appears to be on the increase in Britain. Thus, large sums are spent on these harmful things—the Lord has said they are harmful, and modern science confirms the statement. Indulgence is therefore indicative of a type of appetite weakness. Britain's economic condition and the health of her people would both be improved by abstaining from the use of tobacco and "beer."—JOSEPH F. MERRILL.

DISTRICT CONFERENCE NOTICES

IRISH district conference will convene in Belfast branch hall, 122 Upper North street, Belfast Sunday, March 22, sessions beginning at 11 a.m., 2:30 and 7 p.m. President Joseph J. Cannon will be in attendance.

President Joseph F. Merrill and President Joseph J. Cannon will be principal speakers at Hull district conference in Hull branch chapel, Wellington lane, Hull Sunday, March 29. Meetings will begin at 11 a.m., 2:30 and 6:30 p.m.

Both conferences will be preceded by Saturday evening concerts.

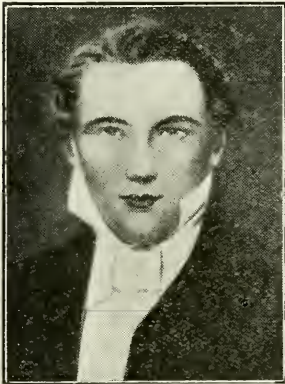
THIS WEEK IN MORMON HISTORY

When An Imprisoned Prophet Sent An Epistle To The Saints

LIBERTY was a little frontier village in Clay county, not many miles from where the Missouri bends to cut its watery way like a belt across the midriff of the State which bears its name.

The year was 1839. The month was March. It was a dark period in the history of the Latter-day Saints. One of the blackest clouds of those stormy days hovered over Liberty. In the upper room of a neglected prison situated in a weed patch of that town were five of the leaders of a people who had come to peaceably establish their home in the State eight years before and who were now being ruthlessly driven from their Promised Land. Their names were Lyman Wight, who had served as an American soldier in the War of 1812; Alexander McRae, a

Southerner by birth; Caleb Baldwin, and Joseph and Hyrum Smith, president and second counsellor, respectively, of the restored Church. Joseph was a tall, well-built man, with clear, blue eyes and light hair—the very appearance of a leader.



JOSEPH SMITH

From Prison Walls He Spoke
Prophetic Words

There they were, immured in a rock-walled prison, ironically named Liberty Jail. Anything but liberty had been accorded them in the "trials" that sent them to this crude place. At a court martial five months before they had been ordered to be shot in the public square of Far West, about thirty miles north of Liberty. Commanded to execute that decree, Brigadier General A. W. Doniphan had replied to the Major General:

It is cold-blooded murder. I will not obey your order. My brigade shall march for Liberty tomorrow morning at 8 o'clock; and if you execute these men, I will hold you responsible before an earthly tribunal, so help me God.

The order was dropped. Accused later of "treason, murder, arson, burglary, robbery, larceny and perjury," they were tried in veritable farcical proceedings. Witnesses which the defendants provided were ordered to prison rather than to the court room. Old enemies testified against them. Acrimonies and canards were heaped upon them.

It was travesty of justice like this that sent these five Latter-day Saints to Liberty Jail.

The word "jail" itself is ironical. The place in which they were incarcerated was not a jail in the sense of the word today. It was a dungeon . . . little better than those dark chambers of Britain's medieval castles. Liberty Jail was a large wooden box within a sepulchral stone encasement (see cut). Filled between

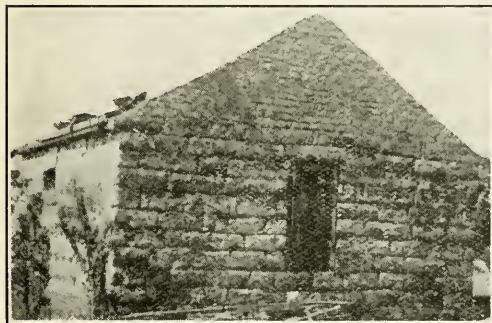
the inner timber walls and the two-foot-thick exterior rock walls was loose gravel. Several loads of rocks had been poured on the log ceiling to ensure against escape. The ventilation was poor. A little light seeped through the two small, grated windows.

For more than four months the Prophet and his associates were confined in this Chillon of the frontier West. Much of the time they were bound in chains. Their food was meagre and poor. Sometimes it was doped with poison. Sometimes it took the form of human flesh. The prison floor was often their bed.

It was under these conditions that the Prophet on **March 20, 1839**—the first day of Spring—began an epistle to the 15,000 shepherdless saints that brings out the majesty of his character, the divinity of his earthly calling. This epistle written by the Prophet in the sombre shadows of Liberty Jail is found, in part, in the Doctrine and Covenants (Sections 121-23). The Epistle contains fundamentals that characterized the Prophet's life and

work: fervent prayer to God, comfort and instruction to the saints and prophecy of things to come.

Lines from his prayer speak the anguish that tore at his soul and yet show his steadfast faith in Him who restored His Church through the instrumentality of the Prophet:



LIBERTY JAIL

"For more than four months the Prophet and his associates were confined in this Chillon of the frontier West."

O God, where art thou?
And where is the pavilion
that covereth thy hiding
place?

How long shall thy hand
be stayed, and thine eye,
yea thy pure eye, behold
from the eternal heavens

the wrongs of thy people and of thy servants, and thine ear be penetrated with their cries? . . .

Remember thy suffering saints, O our God; and thy servants will rejoice in thy name forever. (Doctrine and Covenants 121: 1-6.)

The Epistle contains the Lord's comforting answer, which, however, foretells the Prophet's martyrdom five years later in Carthage. An excerpt reads:

. . . And if with drawn sword thine enemies tear thee from the bosom of thy wife . . . and thou be dragged to prison, and thine enemies prowl around thee like wolves for the blood of the lamb; . . . know thou, my son, that all these things shall give thee experience, and shall be for thy good. (Doctrine and Covenants 122: 6-7.)

Continuing, the Epistle admonished the saints to keep record of their losses and tribulation and to spread the message of Truth in the world.

The Prophet sent those tidings to the fleeing saints. Driven and plundered during those wintry days of their leader's imprisonment, mothers and babes, fathers and fatherless left be-

hind them burning homes and a blood-stained trail across Missouri's snows. They established a new home in Illinois, where a few years later they were again driven to the desert in the Rockies.

There is a lesson at Liberty for a world which today has discarded an old theory that Joseph Smith was a paranoic, and accepts him either as prophet or fraud. No mortal deceiver would hold so fast to his claims and maintain such majestic poise as this man displayed under such an ordeal, under such persecution.

The recent words of Professor G. H. Bousquet of the University of Algiers (a non-Mormon) in an article in the French *Revue d'Historie de Religions* are reasonable enough :

Now as to the Prophet, what has been his earthly reward? He was persecuted, thrashed, put into prison, and finally died a martyr. How can one explain this if he had been a wilful imposter? No one who studies with impartiality the life of Joseph Smith can fail to recognize that he himself had never any doubt as to his prophetic mission. His life and his death show this beyond reasonable doubt.

That is the lesson at Liberty.

Other Anniversaries This Week

March 20, 1842—Eighty persons were baptized vicariously for the dead by the Prophet Joseph Smith in the Mississippi river. This was one of the first performances in this dispensation of this work for the dead.

March 21, 1872—Birth in Salt Lake City of Apostle Hyrum M. Smith, eldest son of President Joseph F. Smith and Edna Lambson. He was ordained an Apostle October 24, 1901 and died January 23, 1918. He fulfilled a mission in Britain (1896-98) and later served as European and British mission president (1913-16).—WENDELL J. ASHTON.

OF CURRENT INTEREST

Religion—Twenty-eight scholars of Protestant, Catholic and Anglican faiths are at present making a study and preparing pamphlets on the possibility of bringing about a unity of all Christian churches throughout the world. In America a questionnaire has been sent to the whole list of Episcopal churches. After answers are submitted, it is planned to hold a convention (probably in 1940) for the purpose of discussing the whole problem. Some of the questions asked the clergy are: Should the Anglican communion regard itself as only one of the many Protestant bodies and approach reunion as such? Is the papacy the necessary centre of un-

ity? If not, why not? Is the Anglican communion something rightly distinct from both papacy and Protestantism? Are there principles held to by Anglicans that cannot be given up? If so, what are they? Is the episcopacy of primary or secondary importance in the Anglican position? Is reunion possible with those who do not profess the Nicene creed? To what extent is reunion required for the saving of the social order? What is the actual position today toward church union, of (a) the Roman Catholic Church; (b) the Orthodox East; (c) the Scandinavian churches; (d) evangelic Protestantism; (e) our own (Episcopal) communion?

THE LAMP OF LOVE IN A SQUATTERS' CAMP

(Concluded from page 180)

ous work is about to come forth." Their hearts are beating with joy and gratitude for the opportunity that has come to them to serve these helpless fathers and mothers and their little children, unable to care for themselves, and so to serve Christ.

A Christmas tree was given to the children. Three hundred and fifty came out to enjoy it. There were oranges, candy, nuts, apples and a few toys. During this occasion the Spirit of God was manifest very strongly. Every heart was touched with a kindlier, more Christian-like attitude, one to another, and as the work goes on and increases, God's great blessings surely will be upon this praiseworthy endeavour of His servants to bring help and succour to the starving, helpless and hopeless band of men, women and children, to bring to them the living message of this latter-day Gospel, for "no man can be saved in ignorance," and lift them from themselves and out of their environment to pinnacles of real manhood and womanhood.—(Condensed from an article in the *Deseret News* Church Section, February 15, 1936).


 NEWS OF THE CHURCH IN THE WORLD

Emblematic of an admiration for the late President Anthony W. Ivins of the First Presidency, a beautiful ribbon of heavy cross-grained satin in the tri-colours of the German flag and stamped in gold leaf arrived in Salt Lake City. Bearing the words "In Treuem Gedenken (In Kind Remembrance) —Dr. Max Haene," it came from a prominent non-Mormon German Professor of Munich. Returning via Germany to his Salt Lake City home, Elder Emil A. Schindler attended a public lecture in his native Munich. There he heard Dr. Haene, who had visited Utah to study social conditions under commission of the German government, speak of the high order of morality, educational system, Church education and civic system found there. He showed how the German government had adopted a number of methods studied in Utah, among them a monthly fast-day. In glowing terms, he paid tribute to President Ivins, his friend and host. Introducing himself after the lecture, the elder brought the professor his first news of President Ivins' death (Sept. 23, 1934). The handsome banner, with instructions to adorn it with a floral piece, was the result. It will be placed on

President Ivins' grave with appropriate ceremonies on Memorial Day (May 30)

Congressional Library of Washington D.C. (America's "British Museum") deposited in its rare book room recently a Latter-day Saint document issued by President Brigham Young December 23, 1847. The manuscript ("General Epistle," signed by President Young) goes to the Library as the first printing ever done in what is now the State of Nebraska, an Associated Press article (Feb. 10) points out. Excerpts from the dispatch read: "No state ever had a more significant document to call 'first.' All the sweep and swing of westward immigration was in its eight compact pages, the call Brigham Young at Winter Quarters (see cover) issued to Mormons of the world to follow him 'directly over the mountains' to Great Salt Lake City . . . The document itself says: 'We have a printing press. Any who can take good printing or writing paper to the valley will be blessed to themselves and the Church.'" The same hand press that printed the epistle later printed the first copy of the *Deseret News* in Salt Lake City (June 15, 1850).

FROM THE MISSION FIELD

Transfers—Elder Dean W. Francis was transferred from Scottish to London district March 5, and Elder Douglas L. Anderson was transferred from Birmingham to Bristol district March 10.

Elder Stanley H. Heal was transferred from Birmingham to Manchester district March 9, and Elder John F. Kimball was transferred from Liverpool to London district March 11.

Appointments—Elder Douglas L. Anderson was named Bristol district supervising elder, and Elder Orson K. Taylor Birmingham district supervising elder March 10.

Releases—Honourably released March 18 were Elder Keith L. Freeman, who has laboured in London, Welsh and Manchester districts (supervising elder of the latter) to return to his Brigham City, Utah home, and Elder Edwin A. Lyman, who has laboured in Leeds and Hull districts, to return to his Delta, Utah home.

Doings in the Districts: Birmingham—At services in Handsworth branch chapel Saturday, March 8, the following entered the Church: Kenneth John Megeney, baptized by Brother William St. John Yates of the district presidency and confirmed by Elder Karl F. Foster; Heber Derrick Green, baptized by Elder Orson K. Taylor and confirmed by Elder Marvin G. Butterworth, and Dora Elsie Harmon, baptized by Brother Yates and confirmed by Supervising Elder Stephen R. Murdock. Brother Hunter conducted the services, which included talks by Elder Arthur W. Jorgensen and Branch President Frederick Webb.

Manchester—Gleaners and Beehive Girls of Manchester branch enjoyed a "Pirate" social, planned by Sisters Elise Mace and Gertrude Horlacher, in the home of Sister Marion Rothwell, Thursday, February 27. Games, community sing-

ing and refreshments provided an enjoyable evening.

Recent social events in Rochdale branch have been interesting as well as enjoyable. On Saturday, February 8, the Relief Society sponsored a Promenade Supper in the branch hall. A Basket Supper was given under the auspices of the Sunday School Saturday, February 15, and the Relief Society spread a Pancake Supper Tuesday, February 25. A recent visitor in Rochdale has been Sister Olga O. Freeman, mother of Supervising Elder Keith L. Freeman. They will tour Britain before returning shortly to their Brigham City, Utah home.

Primary conference was held in Rochdale branch hall Sunday, February 23, under the direction of Sister Violet Clough. Sister Sarah Allsop, district supervisor, was in attendance.

Mr. Fred Cadman, a Rochdale M Man, won the recent seven-mile Rochdale cross-country championship.

The first sacrament meeting in Stoke-on-Trent for some time was held Sunday, March 1, at the home of Sister Mercy Davies. Elders Franklin W. Gunnell and Leland W. Thomas were speakers.

Oldham M. I. A. sponsored a Leap Year dance in Chadderton Conservative Club hall, Saturday, February 29.

Elder Philip J. Badger lectured on "Pioneers of the West" before Denehurst Veterans Tuesday, February 18. Questions followed and Latter-day Saint literature was distributed after the meeting. Elder James W. Calderwood spoke on "Baseball" before the group Tuesday, March 17, and Elder Leland W. Thomas will speak on "The Youth Movement" on March 31.

Scottish—Glasgow branch M.I.A. Gold and Green ball was held in Kingston hall Friday, February 14. Brother Robert McQueen was mas-

ter of ceremonies. Duets at the interval were rendered by Sisters Jessie and Wilhelmina Thompson. The "Blue Orpheans," directed by Brother Jack MacKay, furnished the dance music.

Hull—Grimsby Primary children presented the Sunday evening programme in the branch hall February 23, under the direction of Sister Evelyn Hall, assisted by Sisters Georgina Walker and Lucy Good. Participants on the programme of recitations, songs and musical numbers were Joan Hutton, Olive Clark, Herbert Hall, Bernard Hall, Jeffrey Hall, Winnie Hutton, Kathleen Moody, John Saville and Rita Hall. Elder Ralph W. Hardy spoke and the Singing Mothers sang.

Sister Marion Barrett, Primary president, was in charge of the children's conference in Hull branch hall Sunday evening, February 23. Augmenting the programme

were talks by Elders Edwin A. Lyman and Clarence B. Cannon and numbers by the Singing Mothers (accompanied by Sister Helen Bryant). Brother Myles Ramm conducted the preliminary programme.

Irish—A farewell social in honour of Supervising Elder Keith M. Macfarlane, who has been transferred to Scottish district, was given

Thursday evening, February 20, by Belfast branch. Sister Ruby Gillan conducted the programme and Brother Joseph Ditty acted as master of ceremonies. In behalf of the branch, Sister Jean B. Cussans presented Elder Macfarlane with a gift.

President Joseph Darling conducted the services at Belfast branch hall Sunday, February 23. The theme was the commemoration of the 103rd anniversary of the Prophet Joseph Smith's reception of the revelation known as the Word of Wisdom. Brother Joseph Ditty of the district presidency and Elder Austin M. Scott spoke and selections were rendered by the Primary children's chorus (directed by Sister Jean B. Cussans) and the Young Ladies' quartette.

Readers Write . . .

SOME recent gleanings from the letter files of Elder Fred R. Glade, *Star* Circulation Manager, bespeak some readers' views:

"I read the *Star* from week to week with very great interest."—Elder Richard R. Lyman of the Council of Twelve, Salt Lake City.

"The *Star* is an excellent and ideal proselyter. . . . It proved it when, in meeting some Boy Scout officials, I gave them a copy of our last Scout issues."—Elder Ira A. Newsome, Nuneaton.

"My husband and I both enjoy reading the *Star*, including the uplifting articles, editorials and news of the work in the mission field, which often includes names of old friends in the London district. We also appreciate the improvements from time to time."—Emma S. Rallison, Whitney, Idaho.

"I received much joy when I was out selling *Stars*."—Albert Worby, Luton.

"I look forward every Friday for its arrival. It seems to let me know I am still a Latter-day Saint, even though I have been among strangers for the past nine months."—J. A. Martin, East Lothian.

"We certainly do enjoy reading the *Star* and cannot afford to be without it."—Margaret Walker, Sunderland.

"It is the one thing I look forward to all the week. I find it most helpful."—Laura J. Edwards, Worthing, Sussex.

"We are delighted to get hold of the *Star* with its bright news."—James E. Bradley, Chicago, Ill.

Leeds—*Three's A Crowd*, a sketch, was presented at a social in Clayton branch hall Wednesday, February 26. Participants were Brothers Cyril and Arthur Warnes and Tom Ledgard and Sisters Marie Craven and Alice Widdop. The pro-

gramme, followed by games and dancing, also included a vocal solo by Sister Dolly Walworth.

Liverpool—Preston branch Relief Society has been reorganized, with the following new officers: Sister Mary C. Hartley, president; Sisters Gertrude Corless and Laura Winn, first and second counsellors, respectively, and Sister Doris Dean, secretary-treasurer. They were set apart Sunday, February 23, by Supervising Elder Spencer J. Klomp and District President Fred Bradbury.

Preston branch Sunday School was reorganized Sunday, March 8, with Brother Clifford Hartley, as new superintendent; Sister Irene Winn and Brother Harold Corless, first and second assistant, respectively, and Sister Daisy Cookman, secretary.

Sister Irene Winn of Preston branch has been appointed secretary of the district Genealogical Society.

Under the direction of Sister Annie Johnson, Preston branch Relief Society held a social in the branch rooms Thursday, February 20. Games and dancing contributed to an enjoyable evening.

Newcastle—A social was held in Bewick Assembly rooms in Gateshead Saturday, February 29, pre-

liminary to the convention of northern branches of Newcastle district the following Sunday. Elder Arlund T. Christensen was in charge.

A convention of northern branches of Newcastle district was held in Bewick Assembly hall, Gateshead, Sunday, March 1. President Alex M. Morris of Hexham branch conducted the morning services, including a testimony meeting and auxiliary instruction classes. President Allan Fryer of Gateshead branch conducted the afternoon meeting, featuring the programme of "The Mission of Seven Modern Prophets." Sister Olive Noble was reader, and discourses on the lives of the seven presidents of the restored Church were given by Sisters Marjorie Walker, Marjorie Ellwood and Bettie Winters and Brothers George A. Fudge Jr., Alex M. Morris, James A. Woodthorpe and John G. Foster. Elders John E. Cameron and Stanford J. Robison spoke. Evening speakers were Supervising Elder John Arval Marcroft, Elders John R. Henderson and Clair M. Aldrich and District President Frederick W. Oates. Musical numbers were furnished by Sisters Myrtle and Lillian Foster and Brother William Torrens of South Shields branch. This session, conducted by President Charles Ellwood of South Shields branch, was attended by 77 persons.

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PUBLISHER: JOSEPH J. CANNON, 5 GORDON SQUARE, LONDON, W. C. 1

EDITOR: JOSEPH F. MERRILL, 5 GORDON SQUARE, LONDON, W.C. 1

ASSOCIATE EDITOR: WENDELL J. ASHTON, 5 GORDON SQUARE, LONDON, W.C. 1

The Millennium Star is published weekly by the British Mission of the Church of Jesus Christ of Latter-day Saints. Subscription price: 1s. 8d. for three months; 3s. 4d. for six months, and 6s. 6d. per year.